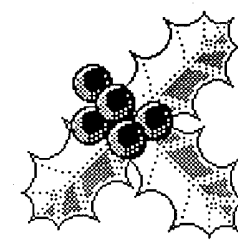
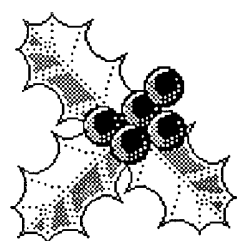


APA-TECH #82

December 1992



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December 1992

APA-TECH 82

GT Buckfast: Audrey Helou, 2923 North Wilson, Royal Oak, Michigan 48073
Voice: (313) 589-8174, Data: (313) 589-8228

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APA Policies:

- Minac (Minimum level of activities required) is two somethings per year.
- Issues will be mailed the first week of even-numbered months, so contributions must reach me by the first day of said even-numbered months. Things which reach me late will be held until the next scheduled mailing.
- The next deadline is February 1st, 1993.
- The copy count is twenty-two (22).

Your current postal account is:

Roster

Scott Abfalter [63]	22748 Glenmoor Heights, Farmington Hills, MI 48336 (313) 477-9593
Guy Consolmagno SJ [47]	1331 West Albion Ave., Chicago, Ill. 60626 (312) 973-1158 ext. 412
Ken & Jennifer Farmer [67]	2581 E. Pike's Peak Ave., Apt. S-201, Colorado Springs, CO 80909 (719) 634-5696
Christopher C. Bosh Fillmore-Gillett [65]	264 Randall Road, Berlin, MA 01503 (508) 838-2755
Barry Gehm [55]	2541 West Eastwood, Chicago, Ill. 60625 (312) 588-6076
Gabe & Audrey Helou [61]	2923 North Wilson, Royal Oak, MI 48073 (313) 589-8174
Bill Higgins [17]	853 Lorlyn Drive, Apt. 1E, West Chicago, IL 60185 (708) 393-6817
Valli Hoski & Joachim Schürmann [13]	5139 N. East River Rd., #372, Chicago, IL 60656-2646 (312) MALLARD
Doug Hosto [62]	2700 Ambassador Caffery Parkway, #224, Lafayette, LA 70506, (318) 981-3169
Steve Popernack [64]	2873 Colony Woods Circle SW, Canton OH 44706-3371 (216) 477-3046
Dave Powell & Susannah West [29]	P.O. Box 98, 501 Main Street, Ripley, OH 45167 (513) 392-4549
Rod Smith [7]	730 Cline Street, Frankfort, KY 40601 (502) 227-7741
Bob & Connie Trembley [56]	25712 Bellair, Roseville, MI 48066-3963 (313) 777-0568
Rolf Wilson [28]	611 W. Hill Street, Champaign, IL 61820-3322 (217) ELYSIUM
Brian Yoder [66]	1420 N. Alto Vista Blvd., Apt. 125, W. Hollywood, CA 90046 (213) 876-8754

TRANSPORTER
TOPICS

Rodford E. Smith
730 Cline St.
Frankfort, KY 40601-1034
(502) 227-7741

Number 68

Well, its been kind of quite around here since last issue. Thanksgiving was nice. The Smith family had their Christmas/ Thanksgiving dinner on Sunday, November 8. The day before, the LexFa F/SF club had their Halloween party. If you are thinking that both these events were scheduled oddly you're right. Its traditional for both groups.

Ace returned my hard SF novel on November 23, just two months after I sent it. I'll try Baen next. Here's hoping.

Well, I've found out why I've been so sick the past four winters. Turns out that when the buildings close and the furnaces come on during the cold weather, I develop allergic bronchitis. The doctor who told me this gave me five different medicines, two of them administered by inhaler. I felt better with the first dose. There may be hope. (-:

Mailing Comments

Dr. Gonzo: I would say that private radio transmitters are banned on trains for the same reason and justification that they are banned on commercial aircraft. There is a small chance the radio impulses could interfere with the operation of railroad equipment. Since trains and their rights of way constitute commercial property, the company is legally justified in asking you to refrain from using your rig while on board. This isn't Federal vs. State (which the New Jersey case actually was) but Federal vs. business. If you use their facilities, you either follow their rules or go somewhere else. Hotels, restaurants and such are the same. Except where a business is violating Federal law (such as by discriminating) the owner's rules have priority. By the way, see below for additional comments on radio transmissions and their reception. *

Joachim Schurmann: I have experienced similar unsettling work conditions, only in my case the problem with my immediate supervisor was his incompetence. Fortunately, I have since transferred. My former boss was a nice guy, but if his IQ were

twenty points lower we'd have to water him twice a week. *

Crumbcrunchers: Like Dora, my youngest niece (nearly four, now) likes to kiss. * I love "The Wonderful One-Hoss Shay" but most folks around here seem to never have heard of the poem. Are you familiar with "The Sooner Hound"? I'm using him (or rather a creature inspired by the story) as one of the inhabitants of a fantasy world I am designing. * I also wish I could draw better. I'm hoping that the restored sensation in my hand will help with this wish. * I notice that Starwind is not listed in the "1993 Writer's Market." Wha' hoppin'? *

Guy: "...and yet, when you flip the switch, the light still goes on." What most people - even most scientists - don't realize about science is that it is only a way of studying nature. The light going on is engineering. Yes, the technology involved can be based on principles discovered through scientific investigation... but they may also be based on pure empiricism with no basis in organized study. The best thing about science is that nature is a witness which cannot be intimidated or coerced. When Albert Michelson and Edward Morley asked of nature "Which way is the Earth moving through the ether?" nature replied "Huh?" The results the experiments produced made no sense because the question made no sense, even though it was based on what all the great authorities of the time believed. Properly done, science is objective, a standard against which we can test our understanding. You can't say that about philosophy, or even religion. * A 'zine with a homework assignment!? Well, I've been meaning to study the Bible anyway, so I guess I can't complain too much. Let's see, now... My edition is the annotated New International Version Study Bible. I remember an article on All Things Considered wherein an author took out those portions of the Old Testament which he believed had been written by a woman (Perhaps your E source?) and strung them together. The result was interesting. So is your division. It does explain most of the redundancies and inconsistencies. However, many ancient styles of storytelling use repetition to emphasize parts of the story. Well do I remember reading parts of "The Song of Roland" and bemoaning the use of the same descriptive phrases over and over! To this day many British authors use this stratagem. Just read "Watership Down" if you need confirmation. Yes, this sort of study is fun! *

Last Second: How old is your house? Mine was built in 1940, which is interesting because in Kentucky any structure more than 50 years old is potentially an official historic monument. Anyway, if it is more than 20 years old beware of the wallpaper. When I stripped the paper in my bedroom, I discovered about twelve layers. There were over six layers inside the closet and on the ceiling! Anyway, I got it all off and the bare walls painted, but it was a long process. * For stripping furniture, have you tried Formby's products? I have only used them on small

projects, but they work fairly well. For instance, I bought at a yard sale an old cedar chest that had a white circle on the lid where someone had set a potted plant. Further investigation also showed that feet with wheels had been added sometime after the original manufacture, and the wood (apparently pine) of the extensions stained to match. There were multiple layers of varnish on the chest, and it took over twice as much of Formby's refinishing solution as I thought it would, but part of that may have been because I was working outside in the sun and wind and the stuff evaporated. Anyway, after removing all the old finish I gave it several hand rubbed coats of boiled linseed oil, topping this with two hand rubbed coats of tung oil (Beware! Many people are violently allergic to tung oil!) and now the thing has been priced at several times what I paid. Oh, yes; make sure that each coat dries thoroughly before applying the next, or the finish will definitely be tacky for a long time. * Stain is intended to soak into the wood. That's why the color is so persistent. *

Gabe: I often dream in stories. Beginning, end, plot, characterization, the whole bit. Some of them have even been potentially marketable. * See below about my feeling on recent developments in federal (and other) attempts to limit our freedoms. Glad I'm not alone in this. *

What's Wrong With This Country

Anyone else notice that the Libertarian Party was the only one in the recent election whose platform specifically supported the Bill of Rights? Both the Democratic and Republican party platforms contained elements that overtly or indirectly would violate at least one of the ten elements if implemented. No one in the news media seemed to notice this... and their profession would be one of the first restricted by some of the things the politicians say they are going to do!

As someone who works in a government organization (in my case, the Kentucky Highway Department) I am a bit more sensitive than most to what bureaucrats do, but many of the things I am aware of come from fields outside transportation. Here are a few examples of actions various Federal (and other) government agencies have taken or are planning to take which I find outrageous.

The Director of NHTSA (National Highway Transportation Safety Administration) is on the record as saying that the primary determining factor in setting speed limits is how much money the governing body responsible wants to earn. He didn't see anything wrong with this.

On a related matter, the US is known to have one of the highest highway accident rates of any industrialized nation, even

though we have the lowest national speed limit. This in spite of the recent reduction in the accident rate brought about by the increase to 65 mph on the rural Interstate system and some parkways. (The higher speed makes these routes more attractive, so more people use them now. Since they are a much safer design, the accident rate has declined, even though the average driving speed has increased.)

The Federal government (and most state and local as well) has consistently failed to provide safe transportation for its citizens, often refusing to follow the advice of its own experts. In many cases, this means an increased cost in both lives and money!

The FDA has approved drugs known to be unsafe and refused to approve drugs which have been used safely for decades in other countries. It will not consider any evidence which does not meet its standards, and even rejects some that was gathered strictly by FDA procedures, if the findings contradict agency policy. (Remember my comments above about the impartiality of science?) Those procedures, by the way, require physicians to violate the Hippocratic oath and have caused a suit against the agency to be brought before the International Court at the Hague. The US is a signatory of the Nuremberg War Crimes treaty, which prohibits human experimentation which brings harm to any of the subjects. Since FDA procedure for testing of a new pharmaceutical intended for human use calls for half the patients in the trial to be given placebos, and since this means that half the people are therefore denied any medication, these trials have resulted in hundreds of needless deaths.

The FCC has ruled that unauthorized individuals (that's you and me) may not listen in on secure government radio communications. (Formerly, the law stated that you could not reveal secure information or profit from private communications, which is both more reasonable and more enforceable.) Yet, Federal courts allow law enforcement agencies to listen in on private conversations over cordless telephones without a warrant, and to allow any information gathered thusly to be used in a trial.

Federal courts have ruled that a car is not a home, and that a warrant is therefore not needed to search one. This has been interpreted by some law enforcement agencies as applying to any structure which has or has ever had wheels, including house trailers and mobile homes. This interpretation has been upheld in some court cases.

Folks, the fascists are here, and they are rapidly gaining power over us. I don't know if the Clinton administration can do anything about this; I hope so but I doubt it. The problem has survived changes in administration before. Given the past history of both parties, as well as certain elements of the Democratic

Party platform, it seems likely that things will actually get more extreme. There are people who, often for honorable and humane reasons, make decisions that are ruining the lives of thousands. Any study or report which provides evidence counter to their beliefs is ignored or actively covered up. For instance, the Democrats as a group favor gun control, in spite of strong evidence that armed citizens are the greatest deterrence to criminal activities. Yet, none of the restrictions the gun-baners propose have any practical value. (The Republicans are no better at this than the Democrats. The Brady Bill would not have stopped John Hinkley - who had no criminal record - from buying the gun with which he shot Ronald Reagan and James Brady.) Instead, the primary result of these laws would be to prevent ordinary citizens from owning guns. Now, whatever your personal feelings about firearms, doesn't it strike you as suspicious that many of those most vociferous about denying what for most people is the only practical method of self defense to the the rest of us are constantly accompanied by armed bodyguards? They obviously don't trust us. Well, I don't trust them.

Okay, this diatribe is just about over. This may not be the ideal forum for such a polemic, but I have personally seen too many problems for which there are clear and simple solutions turned into debacles because the politicians in charge decided their course based on what they could gain, rather than what was best for the people. Ask me sometime about Paris Pike.

*

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Y'know, I think I've figured something out. Most supervisory positions in a bureaucracy are so dull, tedious and boring that only dull, tedious and boring people will willingly stay in them. During normal operations things will gradually go downhill because the folks in charge are incapable of admitting that there is anything wrong, and during a crisis nothing will be done because there is no one available who can take charge and make decisive actions. Fortunately, crisis situations often bring things to a head, forcing an administration to bring in someone capable, and the capable people, realizing that there is an emergency, are often willing to take charge and get things straightened out. Once the emergency is over, however, the capable people either quit out of boredom, or are forced out because they try to keep on improving things, and the inherently conservative management doesn't want anything changed except what caused the emergency. Does this make sense to you?

*

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One of my local fannish friends has a Ph.D. in educational psychology, and we often talk about what makes people do the things they do. I recently proposed the idea that while most people are sentient, few are sapient. That is, that while most folks are self-aware, few are self-correcting. Any change in behavior for these individuals must be imposed from the outside, because they are unable to change themselves. Some are even incapable of perceiving the need for change, and are therefore non-sentient, but most can tell that they need to alter their behavior and can't. This latter situation points up the need for both psychotherapy and parental discipline of children.

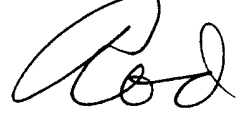

While my friend doesn't entirely agree with this hypothesis, neither does she reject it outright. And I do have a history of coming up with ideas in fields outside my own which are later adopted by the consensus in that field.

*

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You may have actually heard about this; it has made the national news to a limited extent. In October the Frankfort cable company had a questionnaire on the back of its bill, asking subscribers whether they wanted to continue receiving MTV. A little over one-third said no. It turns out that dropping MTV makes VH-1 and Nickelodeon more expensive. So, the company hired a consultant to determine whether they should keep MTV. The consultant said yes, definitely. The cable company board then met, and by an overwhelming majority voted to remove the three channels, MTV for moral reasons and the others due to increased cost. When asked why they had gone against both the majority of their customers and the consultant they had hired, one member actually was quoted as saying "We know better than any of them" or words to that effect. This sort of thing has never happened here before, but last year the big cable company bought out the small one, so now there is no competition. If the company actually goes through with this, I think the cable board is going to be surprised when they learn how many people are willing to buy a satellite dish to watch what they want.

MOFF





Crumbcrunchers, Inc.
P.O. Box 98
Ripley, OH 45167

November 1992

Season's greetings, everyone!

Here's a new font I just discovered; it's called Korinna. Though I'd seen it in ads for fonts which appear in magazines like MACWORLD, I'd never played around with it before. (I personally prefer fonts that are more classical and traditional.) However, I had a job designing a brochure for a mental health center. I'd done the brochure in another font entirely, but they wanted it in Korinna, so....

Anybody ever try to put in a full day's work at the office in the company of an eight-year old? It's exhausting! Today was parent-teacher conference day, so school was closed. Marlene expressed a definite interest in coming to work with us, so she did. But this has been a far longer day for her than she has at school. She managed to keep fairly busy, what with running the photocopier and stuffing envelopes, but she got bored after awhile.

We had our conference with Marlene's teacher yesterday evening. It was a rather peculiar fifteen minutes, because I think that the teacher is accustomed to talking to parents whose educational experiences stopped with high school graduation, if not before. She wasn't talking down to us, exactly, but what she had to say was pretty simplistic. She told us that Marlene has trouble getting her work done on time, but hastened to assure us that she was "smart smart smart smart smart smart smart." I thought all those smarts were a bit excessive. We talked some about way in which Marlene could be motivated to get her work done promptly, but the whole tone of the conversation was as if we were being scolded. (We still haven't figured this out; ideas, anyone? As I mentioned last time, we tried an egg timer, but the teacher doesn't care for the idea, and neither does Marlene, because she tries

to "beat the clock" with the egg timer and get all of her work done in three minutes! Dave suggested a stop watch, but she didn't like that idea either. Next he suggested the type of timer chess players use to time their moves. Does anyone know where you might get such?)

For the last few days I've been working on a directional map to include in brochures. The hotel has a map it provides guests; it's really a very poor map, so we've been trying to find a better one. I finally decided that the only way to do it would be to make one myself. Without proper tools, making this map was a really time-consuming project. I have no room on my computer for a graphics program; it's taken up with Word, accounting software, Hypercard and a page layout program. Not only this, but I had no technical fountain pens, no waxer, and no light table! I finally found the light table lurking in the basement, so brought it in to work. I know that the waxer is around **somewhere**, so I'll put in a concerted effort this weekend to find it. The technical fountain pens are a lost cause, though, because they were ruined some years ago by my leaving ink in them until it dried up and the pen points were then impossible to "ungunk." I've seen some pens advertised in graphics arts supply catalogs which don't have this "gunking up" problem, so I guess I should save my money and in a few years I'll be able to afford some pens again.

Actually, the map didn't turn out too badly at all, and looks almost professional (especially when reduced 50%, to an area of 2 by three inches, which is the size it needs to be for the brochure). The only trouble is that it's taken me three days to make it, because I had to keep submitting it for approval to Dave and the psychologist whose brochure it'll go on. They kept finding

unclear things about it, and more directions that I should include. So far I have eight directional arrows on the thing, and Dave wants me to add two more!

A few days later -- I finally finished the map (after four versions!). The psychologist has just spent about half an hour (at least) "correcting" it so that he's satisfied with it. I never did find the waxer; however, 3M's "non-stick" cellophane tape (similar to "Post-it notes") works almost as well, especially for tiny things that have to be pasted on.

The "new" car has had a mishap which smashed the grillwork in front, knocked the headlights out of alignment, and bent the hood. Nothing irreparable, of course, but in the meantime, it does look a little beat up and forlorn!

Halloween went quite well; we did something we'd never done before, which was to go by car to the east end of Ripley, where we'd never gone before, because it was too far for Marlene to walk. Apparently because of a "home and business" decorating contest many people decorated their homes elaborately. The most effective house featured a number of costumed adults as Death, Dracula, ax murderer, etc., illumined by a strobe light, performing for a crowd of trick-or-treaters. The "loot" Marlene collected is long since gone, of course. Dora's learned how to unwrap lollipops, so they went very quickly.

Dora's started talking in sentences (albeit short ones) -- things like "Comb my hair" and "Mommy, sit down." She's developed a passion for "chockit milk." I think this started when she realized that I had a canister of Quik in the cupboard.

Amazingly, I have #81 in front of me, so I can include some mailing comments.

ROD: Any more animal adventures? We discovered a black rat snake in our basement. It or another snake managed to work its way upstairs where it was discovered trying to

constrict a mouse under the TV set. A little snake (which I didn't see) took up residence in the back of the washing machine. I saw a third snake, or possibly the same one on the basement stairs. It was reddish-brown with mottled markings, so I think it was a milk snake. We had a small plague of light brown crickets, which showed up in the house periodically. Of course, now that (to quote Carl Sandburg) "the voice of the last cricket" has been heard "across the first frost" we don't have to worry about these guys anymore.

GUY: Has anyone ever come up with a theory as to why Biblical writers left older conflicting versions in the text? It would seem to me that the later writers would want to eliminate things that made references to earlier Canaanite religions, and especially "clean up" things like the Creation story (ies). We wonder how fundamentalists can reconcile the Bible as "the word of God" when there is so much conflicting material, much of which directly contradicts itself.

All this sifting and sorting I find fascinating! I think it's probably time I (try to) read *The Story of the Old Testament* again, as well as *The Origin of Consciousness*. And if I can ever find the time, I might have another go at *Moses and Monotheism*. I know many people have attacked this last book bitterly over the years, but I find it the most fascinating of all Freud's writings. Considering the fact that it took me several months to work through *The Origin of Consciousness*, people should take this paragraph with a grain of salt!

We've been asked to "field test" a religious education curriculum. Don't know how this is going to work out, but Marlene has expressed interest in participating, so I guess we'll just have to see how it goes!

Whoops! Out of room! Be well and happy.

Susannah



At the last possible second . . .

Gabe & Audrey Helou • 2923 North Wilson • Royal Oak, Michigan 48073

Voice: (313) 589-8174 • Data: (313) 589-8228

December 1992 • Vol. 1, No. 16

Where's the Snow?

Winter in Detroit just isn't the way it used to be. When I was a kid, living in Saint Claire Shores, we had lots of snow and it *always* snowed on or before Christmas Day. When I returned from college, something changed. I don't know if it's due to Global Warming, but we just don't get snow like we used to. Which makes it difficult for me to get in the Christmas Spirit. Sure, lots of houses have Christmas lights, but I don't want to drive around and see them if there isn't snow on the ground. It just isn't the same.

Fortunately, getting ready for Christmas while working full time and trying to get a few things done around the house keeps me too busy to get depressed about it.

As far as the house goes, we haven't made much progress since last issue. Gabe continues to stain & install baseboard moldings. We finally found the missing box of bills, though, and my office is beginning to get organized. In January, an electrician will be adding grounded outlets on the main floor, and my computer will finally move into my office.

Happy New Year, Everyone!

More Information on Project Gutenberg

Last month I mentioned Project Gutenberg. The following is a message from Michael S. Hart, Director of Project Gutenberg, National Clearinghouse for Machine Readable Texts.

I have enclosed the following in hopeful anticipation of queries. Please do not hesitate to ask for further information.

The purpose of Project Gutenberg is to encourage the creation and distribution of English language electronic texts. We prefer the texts to be made available in pure ASCII formats so they would be most easily converted to use in various hardware and software. A file of this nature will also be made available in various markup formats as it is used in various environments. However we accept files in ANY format, and will do our best to provide them in all.

We assist in the selection of hardware and software as well as in their installation and use. We also assist in scanning, spelling checkers, proofreading, etc. Our goal is to provide a collection of 10,000 of the most used books by the year 2001, and to reduce, and we do mean reduce, the effective costs to the user to a price of approximately one cent per book, plus the cost of media and of shipping and handling. Thus we hope the entire cost of libraries of this nature will be about \$100 plus the price of the disks and CDROMS and mailing. Currently the price of making

CDROMS is said to be about \$500 for mastering and then \$2 per copy.

To create such a library would take less than one out of ten of a conservatively estimated 100,000 libraries in the U.S. alone: if each created one full text. If all the libraries co-operated, it would be less than 10% of a volume per library. If there were 10 members of each library creating electronic texts, then each only has to do 1% of a single book to create a truly public library of 10,000 books which would each be usable on any of the 100 million computers we are targeting.

So far most electronic text work has been carried out by private, semi-private or incorporated individuals, with several library or college collections being created, but being made mostly from the works entered by individuals on their own time and expense. This labor has largely been either a labor of love, or a labor made by those who see future libraries as computer searchable collections which can be transmitted via disks, phone lines or other media at a fraction of the cost in money, time and paper as in present day paper media. These electronic books will not have to be rebound, reprinted, reshelfed, etc. They will not have to be reserved and restricted to use by one patron at a time. All materials will be available to all patrons from all locations at all times.

The use of this type of library will benefit even more greatly in the presence of librarians, as the amount of information shall be so much greater than that available in present day libraries that the patron will benefit even more greatly than today from assists in their pursuit of knowledge.

Therefore, we call on all interested parties to get involved with the creation and distribution of electronic texts, whether it's a commitment to typing, scanning, proof-reading, collecting, or what ever your pleasure might be. Please do not hesitate to send any e-texts you might find to this

address. If you prefer sending disks, a mailing address follows.

We hope to be thanking you soon for your participation.

The easiest way for you to find out about Project Gutenberg is to via subscription to the GUTNBERG listserver. You can do it by sending the following message to LIST-SERV@UIUCVMD.BITNET:

SUB GUTNBERG YOUR NAME

Your name must have at least two words. Please do not use the long extensions describing your position as it delays mailers, at least on some occasions. Your bitnet address is preferred, but internet addresses usually work, and I can usually figure, with the help of our consultants, how to get mail to the odder addresses we receive.

Please don't hesitate to ask for specific information so it is included in the GUTNBERG mailings. Please send these question messages separately from your subscription message.

Michael S. Hart, Director,
Project Gutenberg
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Also available as the Usenet group
bit.listserv.gutnberg

(THE GUTNBERG SERVER IS LOCATED AT GUTNBERG@UIUCVMD.BITNET) (Internet address is GUTNBERG@VMD.CSO.UIUC.EDU - the server only recognizes subscription commands, others routed to me)

A Review of *Confessions of an Eco-Warrior* by Dave Foreman

By Brian K. Yoder

Despite his unusual mix of biographical, scientific, philosophical, and political subject matter, Foreman who was a representative for The Wilderness Society¹, and a founder of the "Earth First!" movement, manages to provide a complete, if disorganized overview of his philosophical positions on the major issues relevant to the environmental movement in *Confessions of an Eco-Warrior*.

Foreman's philosophy is what he calls "biocentrism" or "deep ecology". This review will address this philosophy in depth, but in essence, biocentrism is a philosophy that purports to demonstrate that the natural is the good, that civilized modern man is opposed to nature, and that therefore man and his civilization ought to be destroyed. To those unfamiliar with the writings of biocentrists this may seem an impossibly radical perspective, but be assured that this is exactly what biocentrism proposes.

Foreman sees his role in the environmental movement as that of a leader of a group of warriors (thus the title) with battles on two fronts. On the intellectual front, he wishes to establish a philosophical foundation for the entire environmentalist movement. On the physical front, he seeks to subvert the advance of civilization by any means at his disposal, whether it is meeting with a senator², pulling up survey stakes³, filing nuisance lawsuits⁴, spiking trees⁵, or destroying heavy construction equipment⁶ worth millions of dollars⁷. Foreman sees this as a war in which we all participate, willingly or not:

"The ecologist Raymond Dasmann says that World War III has already begun, and that is the war of industrial humans against the Earth. He is correct. All of us are warriors on one side or the other in this war; there are no sidelines, there are no civilians."⁸

Foreman sees this "war" as a very real one with life and death importance. The goal? The end of industrial civilization⁹, an anti-industrial revolution¹⁰, and ultimately the elimination of the "human disease" of civilization¹¹ from the face of the Earth.

Though the presentation of his ideas is haphazard, the outlines of a complete systematic philosophy can be seen just below the surface. Since the organization of the book obscures the philosophical content, I have reordered his positions hierarchically to make the philosophical principles more evident.

Metaphysics: The Natural vs. The Manmade

¹ibid, p. 88, p. 15

²ibid, p. ix

³ibid, p. ix

⁴ibid, p. 50, 145-146

⁵ibid, p. 159

⁶ibid, p. 131 and p. 157

⁷ibid, p. 134

⁸ibid, p. ix

⁹ibid, p. 28

¹⁰ibid, p. 146

¹¹ibid, p. 7 and p. 57

Metaphysics is the study of the fundamental nature of existence. As such, any philosophy owes its most essential conclusions to its metaphysical premises. Fundamental to all of Foreman's later positions is a metaphysical presupposition that the universe is composed of two kinds of things, the natural and the man-made. In comparing these, Foreman considers the former to be real, true, solid, and good, while the latter is transient, artificial, and misleading:

"Wilderness is the real world; our cities, our computers, our airplanes, our global business civilization are all but artificial and transient phenomena."¹

This view has many similarities to Immanuel Kant's. To summarize, Kant said that there are two worlds, the world which we perceive in our own minds by way of our flawed senses, and the real world which is beyond our reach. The conclusion here is that it is impossible to know anything about the real world. Foreman goes one step beyond Kant in the condemnation of man's mind as impotent by including not only man's mind, but the products of human thought (airplanes, cities, computers, etc.). From this starting point, he can argue that the defense of anything human (thoughts, technology, freedom, and human life itself) is based on delusions since anything issuing from humans is in some way unreal or unworthy. According to Foreman, the "real world" of grizzly bears, wolves, lizards, mold, fungus, and stink bugs is the only one worth defending or even thinking about².

"I do not for a moment pretend that I am any more than an insignificant speck in this rich, voluptuous, living earth. I do not puff myself so that I enthrone reality within my skull box. Reality is out there. In the big outside. And my defense of it - raw, rank, brawling, and boorish as it may be - is vastly more important than all the enlightenment with which I can swell my head in the several score years in which my consciousness exists."³

also

"What a mad delusion to think that one's mental gyrations are more important than the reality of actually protecting a two-thousand-year-old redwood or a hundred-ton great blue whale or an unpopulated wilderness that is a nation unto itself."⁴

It is interesting to note that he considers even non-destructive contact with humans as being destructive by its nature. He agrees with David Brower (ex-director of the Sierra Club) that:

"You cannot imprison a California Condor in the San Diego Zoo and still have a condor."⁵

Another metaphysical principle Foreman enunciates is "monism", that in essence "everything is all one thing". Despite his fracturing of nature from the man-made, he waxes poetic about his existence as being the earth:

"The oceans of the Earth course through my veins, the winds of the sky fill my lungs, the very bedrock of the planet makes my bones... When a chain saw slices into the heartwood of a two-thousand-year-old Coast Redwood, it's slicing into my guts. When a bulldozer rips through the Amazon Rain forest, it's ripping into my side. When a

¹ibid, p. 27

²ibid, p. 3, p. 49, and p. 121

³ibid, p. 53

⁴ibid, p. 52

⁵ibid, p. 5

Japanese whaler fires an exploding harpoon into a great whale, my heart is blown to smithereens. I am the land and the land is me."¹

Of course this is in utter contradiction to the former dual world principle, but as we will see in the next section, Foreman simply sees no need for consistency.

It should be clear at this point that despite his inconsistent arguments, Foreman is not a subjectivist, or a skeptic with no beliefs whatsoever. He does believe that there is a real world out there. This is the world untouched by human consciousness as one would expect since his view is that human thought and works taint the world with unreality and evil.

"Where is the real world? What is reality? Is it within ourselves - in our minds, our consciousness? Is reality only what we perceive? Are our minds paramount, with no reality apart from our heads? No! The real world is out there - independent, autonomous, sovereign, not ruled by human consciousness."²

Given his attraction to the idea of the untouched natural world, it is not surprising that his paradise is to be found in the world untouched by man:

"If you want heaven - it is here. Walk through an aspen grove on a bright autumn day. The gold in that light is more real than the streets beyond the pearly gates. If you seek total union with the cosmos, then float a river, drift into river time, let the rich red of the San Juan or the crystal of the Salmon make you part of all...Heaven, nirvana, Valhalla, everlasting life are here and now - in the real world. We need nothing more than this paradise in which we were born."³

Plato also thought that there were two worlds, this world of particulars containing flaws and existing only as crude reflections of the real perfect world, and the supernatural world of forms containing perfect and eternal things embodying perfectly that which is vaguely reflected in this flawed misleading world. The similarities are clear. Foreman's theory involves a split like Plato's between the human world consisting of man, man's mind, and all that man touches which is unreal, fleeting, impermanent, and corrupt and the other world which consists of all that is non-human, natural, perfect, real, enduring, good, sacred, and beyond human understanding. Unlike Plato, Foreman says the "real world" is the world of nature and the illusory world is the world of the mind. Plato made the opposite choice but on the same mistaken idea, cleaving the universe into the "real world" of mental constructs and the illusory world of nature. Plato's view caused him and later thinkers to reject this world as inferior and unworthy of central attention. Foreman rejects man's world in favor of somehow merging with the other untouchable one. If mind and nature are impossibly severed, how can one hope to "become one" with reality? By the rejection and elimination of the mind. As we will see this rejection of the mind reflects itself in all of his subsequent views on epistemology, values, ethics, and politics.

Epistemology: Irrationality

It is not uncommon for modern philosophers to attack the use of reason as a means to knowledge. What is uncommon is a philosopher who explicitly insists that reason ought to be rejected as such in favor of raging emotions, hormones, and instincts. Foreman does exactly this, for example:

¹ibid, p.4

²ibid, p. 51

³ibid, p. 51-52

"One cannot achieve a state of wilderness grace through books, through intellectualization, through rational argument. Our passion comes from our connection to the Earth and it is only through direct interaction with wilderness that we can unite our minds and our bodies with the land, realizing that there is no separation."¹

Starting from a metaphysical foundation where human thought and its products are "artificial" and "transient", it is no surprise that Foreman arrives at this conclusion. His suggestions regarding what ought to be used in the place of reason are eclectic, but that is not surprising since he rejects reason and therefore consistency in his choice of alternatives to reason. For example, he offers intuition and instinct:

"Rationality is a fine and useful tool, but it is just that, a tool, one way of analyzing matters. Equally valid, perhaps more so, is intuitive instinctive awareness. We can become more cognizant of ultimate truths by sitting quietly in the wild than by studying in the library."²

or our "animal nature":

"We [Earth First! people] believe we must return to being animal, to glorying in our sweat, hormones, tears, and blood. We struggle against the modern compulsion to become dull, passionless androids. We do not live sanitary logical lives; we smell, see, taste, hear and feel the earth; we live with gusto. We are animal."³

or emotion:

"We must break out of society's freeze on our passions, we must become animals again. We must feel the tug of the moon, hear the goose music overhead. We must love the earth and rage against her destroyers. We must open ourselves to relationships with one another, with the land; we must dare to love, to feel something - someone - else."⁴

or religious revelation:

"These core wilderness preserves should be sacred shrines to us as rehabilitary people, but they transcend even their sacredness to us in being simply what they are..."⁵

"[Wilderness preservation] is an ethical and moral matter. A religious mandate."⁶

or brute action:

"Action is the key. Action is more important than philosophical hair-splitting..."⁷

or even genetics:

"[Neanderthal genes] drift along beneath the surface, bubbling up now and then in a Lao Tzu, a Saint Francis, a Dogen, a Mary Wollstonecraft, a Chief Seattle, a Thoreau, a

¹ibid, p. 6

²ibid, p. 29

³ibid, p. 34

⁴ibid, p. 6

⁵ibid, p. 49

⁶ibid, p. 4

⁷ibid, p. 20

[John] Muir, a Mary Austin, a Rachel Carson...A new race of Neanderthals, humans who love the wild, whose primary loyalty is to Earth and not to *Homo Sapiens*, have been born and they will fight like antibodies and phagocytes for the precious native diversity of our planet."¹

Strangely, while enunciating this demand that we renounce reason and consistency, Foreman condemns compromise (the Earth First! slogan is "No compromise in defense of mother Earth!") with those who insist on reaching rational decisions on these matters:

"It is time to get angry, to let the rage flow at what the human cancer is doing to the earth, to be uncompromising. For Earth First! there is no truce, no cease-fire. No surrender. No partitioning of the territory."²

In a strange way Foreman's demand for inconsistency is consistent with his principle that one ought to compromise and never compromise too. He insists that his positions should not be taken seriously as a dogma, simply on the basis that it involves abstraction and therefore cannot be fully trusted:

"My mythology and that of my associates is Deep Ecology, or biocentrism. But no matter how valid it is or how deep it is, we must constantly acknowledge that it is still an abstraction. It is a good workable basis by which to operate. But it is not infallible scripture."³

Good ecologists then, should follow their feelings, intuitions, genetic imperatives, and brute instincts, reject reason, consistency, dogmatism, and "rigid gospels"⁴ while refusing to compromise with other points of view. This refusal to compromise with rational ideas extends only to a refusal to "reason" with those he opposes:

"They are destroying the pure and the beautiful. Why should we 'reason' with them? We do not share the same worldview or values."⁵

Of course once Foreman's biocentrists have renounced reason as the basis for their beliefs, there is no way of dealing with rational people except to refuse to acknowledge them. Without the same "intuition", "instinct", "revelation", "genetics", and "emotion" as the basis for their beliefs, the only recourse for the biocentrists is to run away from the opposition or use physical force, the trump card that they think will allow them to supersede their rational opponent's inexorable conclusions. As we will see later, that is exactly what Foreman advocates in the political arena.

Values: Intrinsicism

Before exploring Foreman's views on this issue it is appropriate that we review the various alternatives regarding the nature of moral facts and how they relate to reality. There are four major schools of thought on this issue, subjectivism, intrinsicism, objectivism, and nihilism. Briefly, subjectivism holds that values are essentially arbitrary. Anyone can have any values he wants and no values are any better or worse than any others according to the subjectivist. Intrinsicists hold that values are brute facts of nature as though there were little flags planted on every object and action labeled "good" or "evil". They hold that these facts exist (usually

¹ibid, p. 56

²ibid, p. 20

³ibid, p.175

⁴ibid, p. 175

⁵ibid, p. 29

through some mystical means) independent of the valuer/observer. Objectivism holds that values refer to a relationship between a valuer and an object of value where the value is in both the valuer and the object of value (in the same sense as an auto crash is not "in" just one car, but both of them) and relates to some goal of the valuer. Lastly, there is nihilism which claims that all concepts of value are just a naïve illusion.

Foreman is certainly not a subjectivist or a nihilist. He believes that there are definite good and evil things in the world.¹ He also sees the natural world as a value in and of itself merely because it exists and because it is old.² This makes him an intrinsicist. This view of values is most often seen in religious moral systems where the commandments of a supernatural being define and determine what is valuable and what is not. In essence, Foreman is taking this same approach, but with nature taking the place of God. Among the implications of this perspective is the fact that since Foreman's system of values is ultimately based on whims, instincts and the like, he is left with no way to support his claims, and opponents are left with no way to attack if they adopt a non-objectivist theory of values. The nihilist can hardly claim to offer any better advice on what a proper set of values are since he claims there are no such things. The subjectivist has to admit that his own whims are no better or worse than Foreman's. And lastly, other intrinsicists can only argue over which authority, emotion, whim, or instinct ought to win out. Only the objective theory of value can address the question of whether a value is proper or not, according to a process of rational thought. Foreman spends little time arguing against alternate viewpoints on this issue, except to attempt to portray the "New Age"³ movement as the proponents of "reason" and "human values" against which he is fighting, even though they are everything but objectivists, and their philosophy is a mushy combination of subjectivism, nihilism, and mystic intrinsicism.

The essence of his position is stated quite clearly:

"All things have intrinsic value, inherent worth. Their value is not determined by what they will ring up on the cash register of gross national product, or by whether or not they are good. They are good because they exist."⁴

"...[T]here is one theme that consistently runs through this book, ... the intrinsic value of all things"⁵

"An individual human life has no more intrinsic value than does an individual Grizzly Bear life. Human suffering resulting from drought and Ethiopia is tragic, yes, but the destruction there of other creatures and habitat is even more tragic."⁶

Much to the dismay of the animal rights activists, Foreman is quite clear about the individual creatures in the natural world and their value. They are important, but not as important as the collective...the world of untouched nature itself:

"Even more important than the individual wild creature is the wild community -- the wilderness, the stream of life unimpeded by human manipulation."⁷

¹ibid, p. ix

²ibid, p. 3

³ibid, p. 5

⁴ibid, p. 3

⁵ibid, p. ix, Context: "If there is one theme that consistently runs through this book, other than the intrinsic value of all things and the need for personal action by all of us, it is an embracing of diversity."

⁶ibid, p. 26

⁷ibid, p. 4

So what should someone who realizes all of this do according to Foreman? In the face of human growth, and the consequent desecration of the "natural world", what else could one conclude except that one should retire from modern civilization into tribal savagery and/or go on the war path against civilization even if that means destroying one's own miserable little life as a means of protecting what is really important, a universe untouched by man?

"...we are characterized by our willingness to defend Earth's abundance and diversity of life, even if that defense requires sacrifices of comfort, freedom, safety, or ultimately, our lives. A warrior recognizes that her [sic] life is not the most important thing in her [sic] life."¹

Ethics: Misanthropy

"Misanthropy" as defined by Webster is "a hatred or distrust of mankind" and Foreman displays it in spades. The central idea of Foreman's morality is stated succinctly when Foreman quotes Aldo Leopold:

"A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends to do otherwise."²

Even a brief consideration of this reveals the necessary implication. Unless one is working to destroy mankind (that which threatens to sully nature with its knowledge, technology, civilization, farms, and cities) then by virtue of eating, breathing and living, one is evil. Even though he is working to destroy civilization, Foreman still sees himself being "part of the problem"³ which makes one wonder if Foreman thinks that even destroying civilization can assuage his guilt for being such an evil thing as a human being.

Although he makes it clear that the human disease needs to be eliminated from nature, Foreman spends considerable time discussing a potentially redeeming lifestyle whereby mankind can live a carefree and less immoral existence...the cave. Though he does explicitly advocate primitive tribalism⁴ and the elimination of all civilized technology⁵, the essence of this choice is repeated over and over in the form of a less specific demand that instead of bending nature to serve his needs and desires, man ought to intentionally allow nature to bend him to its purposes:

"Human beings must adjust to the planet; it is supreme arrogance to expect the planet and all it contains to adjust to the demands of humans."⁶

"In looking at human history, we can see that we have lost more in our 'rise' to civilization than we have gained. We can see that life in a hunter-gatherer society was on the whole happier, and more secure than our lives today as peasants, industrial workers, or business executives."⁷

"Rehabilitation involves adapting yourself to the place instead of the place to you; it means becoming part of the community already present - the natural community of

¹ibid, p. 34

²ibid, p. 4

³ibid, p. viii

⁴ibid p. 45

⁵ibid, p. 28, 46

⁶ibid, p. 26

⁷ibid, p. 28

beasts and birds and fish and plants and rivers and mountains and plains and sea. It means becoming part of the food chain, the water cycle, the environment of a particular region, instead of imposing a human-centered technological order on the area."¹

What this means in practice is that if microbes, insects and predators want to "make us part of the food chain" we ought to refrain from taking steps against them. If we don't just happen to find tools (clubs), homes (caves), and water (mudholes) around, we shouldn't be so arrogant as to use our ingenuity to provide them for ourselves. This amounts to becoming animals and giving up our only means of survival; the minds that allow us to provide for our needs and desires when nature doesn't see fit to drop food and shelter into our laps. Would Mr. Foreman propose that snakes be forced to live with their fangs pulled out? Or cheetahs with their legs hobbled? Of course not. Then why would he seek to see the same thing happen to mankind? It can be seen quite simply by looking at his system of values and metaphysics. If man is unreal and transient, and a destroyer of the good, the beautiful, and the perfect, then why shouldn't the moral ideal be his destruction? If human destruction is the ideal, what could be a higher virtue than taking away from man his main means of survival and the source of his "evil", his mind, and the technological civilization which is its product?

Clearly this is a very grim prospect for Mr. Foreman. To be consistent, under this kind of philosophy, as a human being one would have to commit suicide as soon as possible to prevent further sins against nature. The only virtue to be practiced outside this might be to plan the destruction of as many other humans as possible. What attitude does Foreman suggest as the proper attitude toward such sinister work? Humor. If one cannot despise and destroy man all the time then at least one ought to seek redemption by ridicule and mockery, particularly self-mockery:

"But Ed [Ed Abbey] did not take himself too seriously. He poked fun at himself as often as he poked it at others. He created a caricature of himself... Ed Abbey was the Mudhead Kachina of the conservation movement, perhaps of the whole goddamned social change movements in this country. He was Coyote. Farting in polite company. Enraging pompous prudes, prigs, and twits. Goosing the True Believers. Pissing on what was politically correct. And thereby doing sacred work."²

"To begin, we need to laugh at ourselves more. We need more humor in environmental publications; we conservationists need to take ourselves less seriously."³

Of course there is another interpretation of this which is that if they did take themselves seriously, they couldn't evade the fact that they were seeking their own destruction and that of everyone and everything human they care about. Another is that a little humor allows on-lookers to write off their ideas as sick half-jokes even as they accept the underlying premises and allow the educational and legal systems of the country to adopt them as gospel. This brings us to the subject of politics.

Politics: Egalitarianism

Foreman's political philosophy is at heart an egalitarian one. It argues that bears, mice, weeds, and rivers have just as much right to exist as human beings do. This being the case, it is necessary that someone (the environmentalists) go out and secure the rights of the oppressed bears, mice, weeds, and rivers. The only real justification he offers for the idea that non-humans have rights is what this reviewer calls the fallacy of "proof by logical extension". It

¹ibid, p. 44

²ibid, p. 174

³ibid, p. 175

goes something like this. 200 years ago, only a few white males had their rights respected. Later blacks and women had them recognized. It only makes sense that next should be animals then even inanimate things like rivers and stones.¹ This, Foreman claims gives him the moral status of an "underground railroad" organizer during the civil war.² He even goes so far as to accuse mankind of hitlerian genocide for killing pests and putting up fences against them.³

In any event, he is quite explicit that he considers the proper status of the protection of the lives of human beings and animals ought to be the same:

"...human beings are merely one of the millions of species that have been shaped by the process of evolution for three and a half billion years. According to this view, all beings have the same right to be here. This is how I see the world."⁴

"For conservationists, it is not enough merely to protect the land from bulldozer and chainsaw. We must return the rightful inhabitants [plants and animals] to their homes."⁵

Given the pervasiveness of man and human civilization, what specific goals does Foreman propose for the environmental movement? To be brief, it is the elimination of modern civilization by violent revolution if necessary, and the reduction of humanity to a stone age or pre-stone age level of existence.⁶ The book outlines an extensive set of goals which biocentrists ought to strive for. A few of these are:

- A complete ban on new property development. Not one more river should be dammed, and not one more acre of natural forest should be cut.⁷
- Establish wilderness areas totaling over 77 million acres in the US which will be 'rehabilitated' by removal of all roads, cities, dams, etc. These would then be linked by connecting corridors of wilderness areas (to allow animals to move freely between them) and serve as cores of additional wilderness areas to be established later.⁸
- Forest fires and other "natural disasters" which may change or destroy large areas of these preserves are to be allowed to progress unopposed by man.⁹
- Some areas would be open to human visitation but only under strict limitations:¹⁰
 - No trails would be created or maintained, old ones would be allowed to vanish.
 - Maps of the areas would be eliminated. Only crude hand-drawn maps would be allowed.
 - No commercial guides for visitors. They would be on their own.
 - No hunting except by primitive stone knives and bows.
 - No modern equipment including camp stoves, synthetic materials, or aluminum.
 - No rescue if visitors become injured.

¹ibid, p. 143

²ibid, p. 143

³ibid, p. 90

⁴ibid, p. 3

⁵ibid, p. 81

⁶ibid, p. 46, and p. 186

⁷ibid, p. 186

⁸ibid, p. 188-190

⁹ibid, p. 191

¹⁰ibid, p. 65-66

- Other vast areas would be classified as "human exclosure zones" where no humans including scientists and rangers, would be allowed for any reason.¹

Clearly this is not a set of goals that will be acceptable to most people, so how does Foreman propose that this "better way of life" be imposed ?

Strategy: Sabotage, Tyranny, and Collective Action

Foreman outlines a fairly detailed program of legislation and activism for his cohorts to strive for. His position is that these should be pursued by any and all means available legal and illegal, violent and non-violent. Since on his view, laws and morality are merely human constructs and because consistent action is something he rejects², Foreman is brazenly open about the form these measures ought to take:

"Antibodies [neanderthal possessors of the 'wilderness gene' brought forth by nature to destroy civilization] need no justification. Their job is merely to fight and destroy that which would destroy the greater body of which they are a part, for which they form the warrior society."³

"It is time for women and men, individually and in small groups, to act heroically in defense of the wild to put a monkey wrench into the gears of the machine that is destroying natural diversity. Even though it is illegal, this strategic monkey wrenching [sabotage of machinery and other property] can be safe, easy, fun, and - most important - effective in stopping timber cutting, road building, overgrazing, oil and gas exploration, mining, dam building, power line construction, off-road vehicle use, trapping, ski area development, and other forms of destruction of the wilderness, as well as cancerous urban sprawl."⁴

In addition to outright vandalism, Foreman also advocates what he calls "paper monkey wrenching" whereby environmentalists tie developers up in senseless court delays⁵, media stunts⁶, and lobbying the government for legal restrictions on those who would expand intrusions into any wilderness areas.⁷ He realizes that without help, he and his followers can't take on the rest of the world and hope to have enough of an effect to send us all back to the cave. For this reason he suggests that the "earth radicals" must maintain strong ties with "feminist, Native American, anti-nuke, peace, civil-rights, and civil-liberties groups".⁸ Presumably, Foreman sees that they all have a common enemy, but who? Though Foreman claims that every human is guilty of being evil and destructive (even himself)⁹ he marks some particular villains out as deserving special condemnation. These are whites, men, people of European (or Japanese) ancestry, Westerners, and Americans.¹⁰ It is interesting that he claims that these are especially bad groups not only because they are productive and affluent, but also because of European "biological imperialism" where European species are introduced to places outside of Europe. These of course are all superficial evasions on Foreman's part, since what

¹ibid, p. 68

²ibid, p. 170

³ibid, p. 58

⁴ibid, p. 113

⁵ibid, p. 146

⁶ibid, p. 20

⁷ibid, p. ix

⁸ibid, p. 20

⁹ibid, p. viii

¹⁰ibid, p. 17, 30,40, 81, 128

they all point to is not a common disdain for white western males, but the moral and political system they represent; capitalism. Apparently it is alright to "compromise" as long as this is the common enemy.

As we examine Foreman's choice in allies, it is instructive to consider who it is he considers to be on "his side" within the environmental movement itself. Specifically mentioned as being people and groups working toward roughly the same goals on environmental issues are:¹

The Nature Conservancy
The Audubon Society
Earth Island Institute
Cascade Holistic Economic Consultants
Natural Resources Defense Council
Worldwatch Institute
Friends of the Earth
Cultural Survival
Green Parties
River Defense
William Kitteredge
Stephanie Mills
Douglas Peacock
Christopher Manes
Kirkpatrick Sale
Aldo Leopold
Rachel Carson
Raymond Dasmann
John Davis
Steven Snyder

The Sierra Club
The Wilderness Society
Rainforest Action Network
Negative Population Growth
Citizens Clearinghouse for Hazardous Waste
Greenpeace
Earth First!
The Sea Shepherd Society
Black Mesa Defense
National Wildlife Federation
James Lovelock
David Quammen
Bill McKibben
Charles Bowden
Edward Abbey
David Brower
Paul Ehrlich
Peter Berg
William H. McNeill
Celia Hunter

Foreman's stated allies are not isolated pockets of uninfluential people. Many of these groups are very well funded and well organized. Certainly each has differing views regarding how best to achieve their common ends, but Foreman give his approval to them in general because he sees his goals and theirs as being essentially the same. Foreman has criticisms for many of the organizations, primarily that they are becoming "too professional" and not in touch with the natural world, but that doesn't seem sufficient to make him claim that they are not all working toward the same goals, goals defined by Foreman's biocentric philosophy.

Conclusion:

It is clear from all of this that Foreman and those like him are proponents of a profoundly irrational, anti-human, and dangerous set of ideas. Repeatedly in this century groups of people with radical philosophies for remaking the world according to some irrational vision have managed to grab power in major countries and the result has been millions of deaths and miserable slavery for millions more. Many people find it inconceivable that the majority of citizens in Germany, Russia, or China could have gone along with the openly violent and brutal philosophies held by their leaders. In understanding this mentality it is instructive to observe how Foreman's biocentric philosophy is treated by the public today. Most people are unaware of it. A few are aware of it but don't believe those who promote it are really serious. A few understand it only in a superficial way and spread the essentials (the intrinsic theory of value and the natural/artificial dichotomy for example) in schools and the media without understanding or caring about the further philosophical implications inherent in those premises. The reason they do this is that they do not look critically enough at the philosophy

¹ibid, p. iv, ix, 12-15, 43, 46, 57, 172, 174, 198, dust jacket

to see beneath the facade of opposition to pollution/poverty/oppression. These are non-controversial issues in and of themselves. Who wants dirty air?. These people accept the package deal of "Clean air requires the abandonment of civilization." or "Prosperity requires that the state own all property." or "National independence requires that the nation be enslaved." or "The elimination of urban corruption requires mass murder and mass enslavement." (which are the package deals of Foreman, Marx, Hitler, and Pol Pot respectively). Package deals of this kind can be quite deadly, and Americans are no more immune to such mistakes than anyone else if they refrain from turning a critical eye to the claims. Asking the question "Who is in favor of dirty air/poverty/collective destruction/corruption?" and realizing that the answer is "almost nobody" is an excellent first step to understanding how totalitarians can come to power. Lastly, there are a few who can see the philosophy for what it is in its entirety. Such people are the important ones in the determination of whether people like Foreman get their wishes, since only these people are capable of really fighting against them.

Books like Foreman's are actually a good thing in a certain sense. Being so clear and open about the fundamental ideas behind environmentalism makes it possible for sensible people to easily identify the consequences of the environmentalist system of thinking. Let us hope that *Confessions of an Eco-Warrior* has tremendous success in this sense .